PREPARATION FOR MARRIAGE

WALTER HEAPE, M.A., F.R.S.

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Preparation for Marriage

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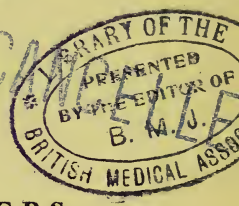
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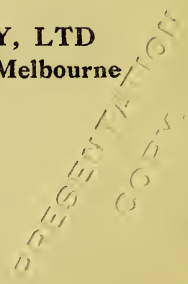
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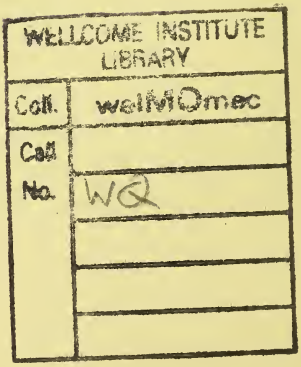


BY
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PREPARATION FOR MARRIAGE

CHAPTER I

INTRODUCTION

THIS book is designed to treat of certain matters concerned with the preparation for monogamous marriage as an institution established on a basis which, so far as we are concerned, may be regarded as permanent.

There is, of course, no human institution in which change is impossible, and from time to time a variety of proposals have been made by individuals, and by classes of individuals, advocating the desirability of modifying our marriage laws in various ways; some even have gone so far as to propose the

abolition of marriage altogether, as we understand it and as we now practise it.

In a large community, in which individual thought is stimulated, and in which it is sought to provide for individual necessities whenever possible, differences of opinion on all great social questions are certain to be expressed, and certain to be advocated in accordance with the various personal qualifications, capacities, or desires of those who actively concern themselves with social evolution. Moreover, the forces which favour or which induce evolutionary changes are as active in social matters as in any other direction, where the material acted upon is plastic, and where the environment is constantly undergoing change such variations are, in fact, certain to take place.

It does not follow, however, that social changes of this kind are necessarily permanent; it does not

follow even that they are certainly advantageous to society. Such changes are brought about by necessities which arise in accordance with the environment, that is to say, in accordance with variations of the conditions under which we live, and are merely an expression of our endeavour to adapt ourselves to those conditions. But the conditions themselves may be bad, in which case our evolution in accordance with our adaptation to these conditions is merely the result of the active forces which stimulate us to make the best of things as they are presented to us. Such changes are not necessarily progressive. In order to ensure social progressive development, we must seek to improve the conditions under which we live, that is to say our environment.

We are, indeed, too frequently disposed to think that "change" means "progress," and we talk

glibly of the "survival of the fittest" as indicative of the class of individual which stands for that progress. It cannot be too strongly insisted upon that change is not necessarily synonymous with progress, and that when we speak of the survival of the fittest we merely mean the survival of those who are most capable of surviving under the conditions of the environment in which they live, not necessarily the survival of those who are inherently the greatest amongst us.

It by no means follows, therefore, that the greatest men and women, those endowed with the finest qualities, survive and prosper. Whether or not such do survive depends upon whether the environment in which they live admits of them doing so. If the environment is inimical, is not favourable to the development and survival of such men and women, they are lost, and society suffers.

It should therefore be the aim of social reformers to modify the condition of environment in a manner likely to be favourable to such individuals; the making of laws to consolidate conditions which are unfavourable for the development of the best type of man and woman does not lead to progress.

It is difficult, however, to determine what are the really greatest qualities in human beings which deserve such consideration. Those which are most readily recognised are those which are most needed at the time, and perhaps this is as far as we have any right to go.

As a nation, apparently on pain of extinction, we have to adapt ourselves to live in conjunction with, even in conformity with other nations, so far as competition will allow, and thus the necessity for quick adaptation has a tendency to swamp any comprehensive individual endeavour of a national cha-

racter to progress along distinctive original lines. The ancient Greeks succeeded, perhaps, better than any other nation in this respect; but in these modern days of close international relationship it would not "pay" a single nation to attempt to develop along lines which are not in accord with the trend of civilisation as exemplified in them all; the struggle for existence is too keen to allow of such vagaries. Only so far as national characteristics allow is it possible for a nation to differentiate itself, and here again we are checked, for the foreign element which is so strongly represented in all nations to-day, tends to reduce all national characteristics to a uniform, standard level.

Thus it is not reasonable to expect that any drastic social change can be permanently established which is not in conformity with the opinions of a cosmopolitan

society, and, in the same way, it is unreasonable to suppose that any one nation can permanently resist pressure which is brought to bear upon its social laws by all the other civilised nations.

For these reasons, while it is by no means improbable that our marriage laws and customs may be altered in various ways in the future, it seems certain that monogamous marriage will persist. It is probably the most ancient of all our customs, probably the one great primitive institution which civilisation has consolidated, and which, wherever it has been adopted, has successfully resisted all attacks upon its main principles.

The greatest force which always has been and still is exerted in favour of monogamy, emanates from woman. Monogamous marriage is the stronghold of our wives and mothers. Its laws have been elaborated largely in accord with their

interests. By means of it the vast majority of married women gain a permanent home, a stable position in society, and, most important of all, a recognised father for their children, a man who is responsible for the welfare of both mother and child.

This latter is a matter of the utmost importance to women; it is the one thing they cannot afford to throw away, even if they desired to do so. By means of the hold they thus have on their individual man they possess power which they could never otherwise attain, much less keep. Women have been occupied for long ages in obtaining and in consolidating this great aid to the security of their relations with man and with society; they have strenuously worked, however unconsciously, for this end, and it is surely not woman who will ever desire to throw away the position they have thus gained.

Moreover, it is certain that from a purely utilitarian point of view monogamous marriage will not be attacked by the vast majority of the men of this country, who are justly proud of their countrywomen, for they clearly recognise their inestimable value to *themselves*, and they, as true men as well as from a selfish point of view, are bound to regard the well-being of their women as their first duty.

There is, however, another aspect of the question. Our reasons for acting in any particular way are not based solely on utilitarian grounds. We are sentient beings, guided in all things very largely by what is ordinarily known as our feelings. Of these feelings that one which binds men and women closest together, which is the strongest of all, is love.

As a rule, such love, in its greatest degree, is called forth between an individual man and woman, and

precisely in so far as it satisfies each of them it grows and persists between these two. It is not necessary to attempt to discuss whether this love is stronger in the man or in the woman. As we shall see later, all the functions of men are in some degree different from those of women; none of them are equal in the exact sense of that word. Thus, the love of a man may be stronger in one direction, that of a woman stronger in another; but the difference between them is not necessarily a difference of degree and does not necessarily cause them to diverge. The truest and most stable form of love which exists in a man and in his wife runs along parallel lines, and it would be hard to say that the highest point reached by the one is below the highest point reached by the other. They are different, it is true, but if it is true love they both possess they are complementary, and the

finest result can only be obtained by the interweaving of the two.

This matter, of supreme importance to progress and to happiness, of the interweaving of complementary forces, and of the conjugation of complementary bodies, will also be treated of more fully later; here it is only necessary to say that no living thing can exist by itself; love itself, alone, by itself, will surely quickly die, but where the love of one is interwoven with the love of another at once a great vital force is created.

This generation of vitality, in consequence of the conjugation of complementary bodies or of the interweaving of complementary forces, is a law of nature; it is true for the admixture of all kinds of complementary living elements. Thus the love of a man for a man, or of a woman for a woman, the interweaving or two loves of the same kind, can never result in the

creation of such power as follows the union of the complementary love of a man and a woman. Without such power we, both as individuals and as a race, should decline in vitality; we should suffer reduction of power; the greatest incentive to life and the greatest aid to progress would be lost; we should become effete.

On these various grounds, therefore, and especially for these last reasons, it seems certain that so long as we retain any vitality at all nothing will be permitted to interfere with the main source of that vitality; nothing will knowingly be allowed to weaken it. The best men and the best women, those who possess the greatest vitality themselves, will surely see to that.

With the permanently unmarried section of the community, with those who, for some reason or other, are debarred from marriage, either

because opportunity does not offer or because inclination is opposed to it, I am not called upon to deal in detail.

Such persons are living abnormal lives. Nature has designed that they should be fathers and mothers, and if they do not fulfil the laws of nature they must suffer. No human law can be framed which will enable them to escape the consequences which result from neglect to discharge their natural functions. Those who can marry and do not are thus deliberately disregarding their biological duty to the race to which they belong; those who would marry but cannot are supremely unfortunate. Both of them are a menace to the society in which they live, for it is chiefly amongst the members of these two classes that unrest is exhibited; from them discord arises; and it is quite natural that this should be so, for they are living unnatural

lives and are biologically in an unstable condition.

A great variety of sex questions are centred in the lives these two classes lead; problems in connection therewith, which have always existed in every society and which have been variously dealt with at different times by different peoples, exist still amongst us; they have never been satisfactorily solved. With these problems it is not proposed to deal here, but there is one contributory cause for the existence of the problems which may be briefly touched upon.

There is some reason to think that one of the results correlated with the vitality of a nation is the production of an ample supply of the female sex. In all civilised nations, so far as I am aware, more boys are born than girls, but the death-rate among male children is greater than it is among female children, and for that reason the

majority which survive are usually girls.

In England there are considerably more women than men, and this excess of women at home is substantially increased because so many unmarried men go abroad, largely to the colonies. It is bad that this should be so, for the unattached members of society, the restless free lances of our day, have not a consolidating influence on our life as a nation or on our institutions. If all bachelors married, and if young women would emigrate as wives for our men colonists, there would still, it is true, be a surplus of women in this country, but it would be greatly reduced. This is clearly an end which is greatly to be desired, and in connection with it should be remembered the fact that the progress of a nation is stimulated and the stability of society is increased by that most humanising of all institutions, marriage.

In this book, therefore, we will, in the first place, assume that monogamous marriage is a stable institution, and that it will persist. In the second place, in view of the fact that of the various suggestions which have been advanced for the purpose of making drastic alteration in our marriage laws, none which affect the initial condition of marriage are sufficiently established, we will disregard them all, and pay attention, first, to those natural laws of reproduction and sexual physiology which affect the preparation for marriage as it now exists amongst us, and, second, to certain of those ethical principles which help to consolidate the marriage tie.

In writing as I do, for those whose children are growing up, as well as for young unmarried men and women, this, I believe, is the proper course to pursue. Apart from practical experience, few of

us are qualified to express any opinions of married life, and none of us can rightly arrogate to ourselves the determination of what will be the experience of any couple who marry in the future. In each case the result of such experience is attained by the exercise of qualities of undetermined force, existing in different degree in a pair of individuals. How, then, shall anyone presume to prophesy to what extent love, sympathy, and generosity may reconcile seemingly antagonistic natures when bound together by marriage? By what means shall we attempt to determine whence antagonism may arise between those who are apparently in accord with each other? All we can do is to put before those concerned some of the natural laws which must influence the condition, and should influence the behaviour of those who propose to marry. But inasmuch as each in-

dividual is differently endowed, inasmuch as the effects of civilisation are more markedly impressed on some than on others, the force of these natural laws is variable in each case, and, for this reason, can only be treated of here in a general sense. In all cases the practical application of knowledge so gained must be left to each individual concerned, I would only urge that it be not hastily applied.

It appears to many to be a matter of great importance that the existence of such natural laws as I propose to deal with should be recognised by those whose comfort and happiness is so largely influenced by them; knowledge of certain facts, it is believed, will surely help individuals, and stimulate mutual understanding between couples, when the desire for such exists.

On the other hand, some men and women do not approve of

this course; not a few of them declare that knowledge of this kind is not wanted, while others are disposed to think it has a bad effect on the young, perhaps especially upon young women. Of these latter, it would seem they believe that the glamour of life is destroyed by a too intimate knowledge of such matters; that the wonder of life, the expectancy, the hope, the very love of life, is undermined thereby. It seems to them that by such means the endless possibilities of happiness, which are always present in the minds of young girls, are stereotyped, limited, bounded by laws.

As a man, I sympathise with such views, inasmuch as anything which destroys the freshness, the gladsomeness of women, is painful to a man. Mothers who hold these views are jealous of anything which has such effect on their daughters, and I think they are right to be

jealous. At the same time, the air is full, in these days, of stray thoughts, of errant notions, which cannot fail to come to the ears of those daughters. If, therefore, it be possible so to order their minds that they will know the good from the bad, so to stimulate them that they will seize on those notions which are sound and throw away the rotten ones, hope and happiness may thus be strengthened, the freshness and the buoyant happiness of living may be preserved, and the wonder, expectancy, and love of life may still survive, even if they be directed along new lines.

After all, there is very little we do know, and beyond it there are boundless fields to be explored and cultivated by those in whom hope and happiness still persist. They are open to all who possess that little knowledge; they are as full of wonderful possibilities to them as they are to those who are ignor-

ant of it. Only hope and happiness can enable any of us to divine these wonders; only love and sympathy and generosity can help us to possess them.

So long, then, as knowledge does not kill any of these precious possessions of youth it cannot work evil, and in our opinion it is of great importance that the existence of natural laws which affect the methods of life and the health of those who are to be the parents of the next generation, should be known to them. Not only is it hoped that this knowledge will help to consolidate health; it is believed that it will surely help to stimulate mutual understanding of the natural forces which actuate both man and wife.

CHAPTER II

GROWTH AND REPRODUCTION

All living things live by virtue of their power to function. Functional activity is a fundamental attribute of life; without it nothing can live, and by means of it all the various natural phenomena exhibited by living things, all power of action, all power of thought, are alone rendered possible. No matter whether action is brought about by "will," that is voluntary action, or whether it is the result of a stimulus which is not under control, that is involuntary action, it is governed and ordered by virtue of the functional power which is inherent to life.

Many animals, but especially the complex organism man, have the power to order and direct many of

their actions in accordance with their "will"; they may, indeed, thus interfere with, even disorganise certain natural functions, and thus induce conditions which are unnatural, and which are therefore inimical to health and to life itself. This aspect of the subject will be referred to again below; here it is sufficient to point out that even if such power of interference is exerted it is but a manifestation of the same functional power under another aspect, it can in no way be interpreted as contradictory or qualifying the truth of the fundamental law of life.

The functional activity of all living things is primarily directed towards two ends, namely, growth and reproduction. The lowest, as well as the highest class of living things possess these two attributes, these two powers. In the lowest forms of life we see that a minute mass of living protoplasm grows

by virtue of its power to assimilate nourishment, and then, but not till growth has taken place, it may give rise, in a variety of ways, to new individuals. Ultimately the power of growth and of reproduction may be referred to the same source; that is to say, that reproductive power is merely another form of growth power, that it is brought about by the same kind of energy though directed along another channel. The causes, however, which bring about this switching off of energy from the business of growth to the business of reproduction, are not known. All we can say is that the change is correlated with definite changes in the environment; that is to say, in the constitution of those external conditions and substances on which the animal or plant is dependent for life.

The power to perform these acts of growth and reproduction is contained in the whole body of these

lowest organisms; there are, so far as we can discern, no special organs differentiated and set apart therein for the sole performance of these special functions. But in a slightly higher form of living thing, the body is to some extent differentiated; that is to say, certain portions of it perform certain functions; and, as such differentiation of the body increases in complexity as we ascend in the scale of organic life, so the representative animal or plant occupies a higher position in the scale of evolution, as we understand it. But in all cases, from the highest to the lowest organism, the same phenomena of growth and reproduction occur, restricted in some ways, augmented in others, but essentially the same; and thus we may say that the cycle of life of the individual consists in, first growth, then reproduction, and then death.

In accordance with this funda-

mental law of life, we see that, in the lowest forms of living things in which organs are differentiated, the first differentiation consists in the elaboration of two systems of organs: the digestive system, by means of which nutriment is assimilated, life sustained, and growth rendered possible; and the reproductive system, to which the function of producing new living things is confined.

Gradually a variety of other systems of organs are differentiated, and it is noticeable that all of them, whether excretory, vascular, muscular, nervous, or skeletal, are essentially concerned in increasing the facility whereby nutriment can be acquired or made use of to the best advantage, and in augmenting the power of producing highly developed young.

Thus it is these two primary systems of organs which mainly influence the progress of evolution, and we shall find that in the high-

est of animals, man, it is still these primary functions of life which exercise the most profound influence on his actions, and which, voluntarily or involuntarily, constantly also sway his mind.

There is, however, another point to be considered in relation to these two systems of organs. It is obvious that the digestive system is essential for the life and growth of the individual, while the reproductive system is essential for the life of the species. Inasmuch, therefore, as the life of the individual and its growth are essential in order that reproduction shall take place, the digestive system is of paramount importance. But without the individual's power of reproduction life itself would cease, and therefore reproduction is essential both for the continuance of the species and in order that evolution may take place. So closely, indeed, is the reproductive system

involved in the life of the individual, that in the case of many animals and plants they live only to grow to maturity, and then, after producing offspring, they at once die—that is to say, they live in order to reproduce; while in all animals and plants, not excepting man, the natural decline in the vigour of the individual is associated with cessation of its reproductive power.

It is clear, therefore, that from a biological point of view, that is from the point of view of the science of life, as well as from the point of view of evolution, and for the benefit of a race, the reproductive system must be regarded as of primary importance in the life of the individual. In fact, everything which concerns the reproductive power, and the exercise of that power in a manner which is advantageous to the race, in the widest possible manner, should be considered with the utmost care.

It is for this reason that everyone should know what are the natural laws which influence this most important function of reproduction; for what is of vital importance to the health of the individual is of equal importance for the health of the race to which he or she belongs. Healthy, vigorous men and women are needed in order that healthy, vigorous children should be produced, and, be it remembered, there is no more valuable gift wherewith parents can endow their children than these two qualities. Good temper and the joy of living can most easily be fostered in healthy children, and are invaluable assets in a home, while work comes easy to those so dowered, and thus many of the anxieties so commonly experienced by parents are dissipated.

The consideration of this matter involves the study of many very different subjects, such as the

elaboration and growth of all social laws, the exercise of all kinds of religious beliefs and the various economic problems which are presented to us in relation thereto; while study of the health, activity, and usefulness of both the body and mind of each individual, and therefore of the same properties in the community of which he or she is a member, are closely concerned with the subject.

To give an example. The problem of the birth-rate is rapidly becoming one of the most important questions with which civilisation has ever had to deal, and serious attention is being paid to the matter in France, Germany, the United States, and England. The inquiry is found to involve research in a variety of widely different subjects.

Religion, and the effects of different religious beliefs on the behaviour of married couples, has im-

portant bearing on the matter. The economic condition of various classes of people is of no less interest, and with this is bound up a consideration of all that pertains to the intricate, tangled skein of influences and motives which are created by the conditions which prevail in association with wealth and poverty, luxury and hardship, mental ease and bodily strain. The influences arising from the various social habits and customs of these widely different classes, a very wide subject, must also be examined, as must also the hygienic conditions prevailing amongst them. While, finally, the different physical capacities of all these various sections and classes of people to produce children, and the various means adopted by them to avoid doing so, are of vital importance to us.

This latter branch of the inquiry will, in all probability, be found to be of vital importance to all the

others, for it embraces not only the effect of the inclinations of those who are swayed by religious beliefs, social habits, and the various economic conditions outlined above, but also the inherent capacity of different classes of people to produce children.

I would add a few words here on this head. One might readily imagine that poverty, hardship, and bodily strain should tend to reduce the desire of a couple to burden themselves with children ; similarly one might, perhaps reasonably, expect that the possession of wealth, the enjoyment of luxury, and freedom from mental strain, should serve to dissipate both those economic anxieties and those physical discomforts which beset both fathers and mothers who are not so favoured by circumstances.

But this does not appear to be the case, for the birth-rate is decreasing more substantially among

the rich than among the poor. Wealth and ease are not associated with a high rate of fertility. A recent writer, commenting on this fact, remarks, "The truth is that comfort is now the ideal of life, and children interfere with it even when expense is no consideration. Nor is there any limit, for as comfort increases the intolerance of discomfort grows with it."

I think this is very true, and it imperatively demands close attention; for, as we shall see below, selfishness is bred by undue regard for comfort, by an exaggerated belief in the value it confers, and it is selfishness which is the rock on which so many married lives are wrecked. At the same time it is also fair to point out that the responsibility for the future of the child weighs heavily on many parents who cannot "place" him or her in the world of business, and the curtailment of families on

this account cannot be regarded as evidence of selfishness.

But in my opinion it will be found that, after all, the main reason for a declining birth-rate is to be found in the reduced capacity for reproduction of those who would willingly have children. I judge this fact is evident throughout all sections of society, and is especially marked in couples who marry late in life. To some extent it may be the result of hereditary conditions, but I am strongly disposed to think it is chiefly governed by the kind of life we lead, especially in our youth, and to this branch of the subject special attention will be given later in this book.

The whole of this matter, from every point of view, is of very great importance; for, as I shall repeatedly be called upon to remark, not only do individuals suffer from neglect to exercise the reproduc-

tive functions they are designed to perform, but the nation demands that they shall do so, for failure to do so must bring a "people to a standstill." Surely, then, the selfishness which stands in the way of begetting children should be thrown aside, and the life led by our children should be designed, to the utmost of our capacity, to enable them to become vigorous, healthy parents of the next generation.

To return; all matters which may in any way affect these various problems, whether brought about by the exercise of mental or of bodily activity, are in their turn affected by the condition of the reproductive system of the individual. Just because the organisation of the individual is based upon the requirements of reproduction, so the degree of exercise of this primary function reflects influence upon the functional activity of all other systems of organs. I am con-

vinced that the extent of this reflected influence of the reproductive function is greatly underrated by the vast majority of educated, as well as uneducated, persons; it gives rise to a variety of conditions, both mental and bodily conditions, which are ever a puzzle and a source of anxiety to them, and I would emphasise the fact here.

The fact is, that this reflected influence of the working of the generative system may be brought about by quite involuntary means, by means which we are usually, though erroneously, taught to believe can be controlled by the voluntary exercise of "will." No doubt many, if not all, outward manifestations of this influence can be so controlled, one need not "give way" to them; but the influence itself continues to be exerted all the same, and it is an error to disregard that fact, for, without doubt, it affects all those

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involuntary functions of the body over which we have no control, and by this means affects health.

It is the exercise of this insidious influence which is so generally disregarded, even decried; this it is which gives rise to many of those puzzling conditions presented by youth which are the source of so much anxiety; and it is this branch of the subject with which parents, though as a rule unknowingly, are continually finding themselves specially concerned.

It will, however, be impossible in this book to examine in close detail all of the various directions in which the reproductive system exerts voluntary and involuntary influence, and I may say at once that it is mainly in regard to health, as it affects the normal growth of youth, that I propose to consider the matter. At the same time it will be impossible to avoid all reference to other aspects

of the problem, for health is essential to good work, and as the health of the individual and the character of the work he performs is bound up with the beneficial development of the race, it is of paramount importance to us all.

CHAPTER III

THE FUNCTION OF REPRODUCTION

In man, and in all the higher forms of living things, reproduction is effected by the union of two elements: the active male element—the spermatozoon—and the passive female element—the ovum. This union is known as fertilisation. An active motile spermatozoon finds its way to and comes in contact with a ripe ovum, and is absorbed within it; and when this union has taken place the ovum undergoes a variety of changes and gives rise to an embryo, which grows and eventually is born as a new living individual. This process of reproduction is known as sexual reproduction.

In certain of the lower animals the female may produce an ovum

which gives rise to an embryo without the aid of a spermatozoon, and this is known as parthenogenesis, a process which is derived from sexual reproduction. There are other methods, such as the processes of fission and budding, and the production of a large number of spores, by means of which, in the lowest forms of living things, new individuals may be produced, and this is known as asexual reproduction. But it will be unnecessary in this book to complicate the story by detailed reference to these other methods of propagation; for our purpose it is enough to say that sexual reproduction in the human being requires that an ovum shall be fertilised by a spermatozoon, and that for this purpose an adult male parent and an adult female parent are necessary in order that these sexual elements shall be produced.

Here, then, we are brought face

to face with the fact that human society must be composed of two distinct classes of individuals, the Man and the Woman, and that, so far as reproduction is concerned, they are, functionally, essentially different the one from the other. Of course everyone knows this, but as a matter of fact few recognise how great is that essential difference, to what extent it affects the natural habits, tendencies, characteristics, even the capacities of the male and female individual.

We have already learnt that the reproductive system is essential for the permanence of the race, that it is one of the two most primitive systems of organs, and that in the exercise of its functions it affects and very largely governs all other functions of the body. We have now to learn that what is true for living things as a whole is true also for the individual, and that as the functions of reproduction in

man and in woman are different, so the effect of the exercise of those functions is different in the case of each of them.

It is, in point of fact, this difference in the reproductive function in the man and in the woman which is at the bottom of all the many and great differences exhibited by the two sexes. Indeed, so great are those differences in some of their most essential characteristics that it may be said that all female mammals are more like to one another than any normal female is like any normal male of the same species.

It is the fashion nowadays for those who are not familiar with the facts I have mentioned, to talk of the equality of the sexes; strenuous efforts are made to prove that men and women are equal. Now, there is no such thing as equality in nature; the term "equal" can only properly be used in a mathematical sense; it is not applic-

able to the infinitely variable products of nature. Evolution is only possible by virtue of the differences which exist in individuals, while equality is impossible in any two of them, whether they be of the same sex or of different sexes. When, therefore, it is remembered that the reproductive system drastically affects all other systems of organs, and that the reproductive functions of the female are fundamentally different from those of the male, any approach to a natural "equality" between them is rendered absolutely impossible; though this does not necessarily imply any inferiority in either sex, so far as nature and her purposes are concerned.

Thus, as evolution is only possible by means of the union of individuals possessing different qualities, as by that means only can variable offspring be produced, it is to the advantage of the race that

men and women should be different. And they are different. It is for this reason that the natural instincts of a normal man lead him to be attracted by a woman who exhibits characteristics which are different from his own, not by one who has similar characteristics. Nature impels him to seek for a mate who will be truly "complementary" to him, not for one who is like him; and I believe the same desire exists in the normal woman, perhaps even to a greater extent than in man, for her nature is in reality simpler, and in fact she is nearer to primitive nature in many respects than is man.

Man and woman, therefore, are really complementary to each other, while entirely different, and it is of the first importance that young men and women should understand this fact, for on the understanding of it their happiness as husband and wife largely depends. The

sympathy the one must show for the other, the generosity the one must extend towards the other, in order that they should be effective and bind the two closer together, must be exerted with regard to, and in spite of their individual differences, which are based on sex; on the differences which are inherent in male and female.

When the stimulus of love quickens the desire to expend such sympathy and generosity, when that love enables both husband and wife to divine each other's needs, then are they truly complementary the one to the other, and true happiness is most likely to come to them.

One often hears it said that such and such a couple will surely be happy together, they have so much in common; or that another couple are so very different they will never get on together. It appears to me that such reasoning is wholly false.

Similarity in tastes may primarily attract some couples, but such attraction is not necessarily founded on that love which is essential for happiness. Moreover, the similarity in tastes does not create similarity of functions, and it is these latter differences which require to be generously recognised and sympathetically treated in order that love should wholly encompass the two. The qualities which ensure a lasting love are just as likely to be present in a couple who are different from each other in many respects as in those who have similar tastes; indeed, I am personally disposed to think that such differences constitute a stimulus to the outflow of that generous sympathy which is essential for the purpose of consolidating love.

This brings us to consider the question of sex in human beings. It is a very wide subject, full of difficulties which are hard for any

of us to understand. The reason for our difficulties is this—no man can put himself in the place of a woman; to no man is given the power to fully understand the motives which actuate a woman; and, similarly, although a woman commonly has greater powers of perception than a man, still no woman can properly appreciate the strength of the forces which drive a man.

At the outset, then, we must admit that any attempt to treat of men and women must be limited by such power as we possess to demonstrate those differences which are due to functional variation in accordance with the natural laws which govern sex. Beyond this, each man and woman must study his and her individual mate for themselves, for which purpose love and sympathy and generosity are essential; with their help it becomes the most fascinating study

in the world, without their help married life rapidly becomes a special source of constant irritation.

As we have already seen, nature designs that all her children should grow to maturity and then reproduce. It is necessary, then, that we should know how best to order our lives in order that we should grow to the best advantage; but in order to understand this matter it will be well first of all to consider more precisely the conditions which accompany the functions of reproduction as they affect each sex.

From a reproductive point of view man is an expender of energy, while woman is a conserver of energy. The man's part is to elaborate spermatozoa and then to give it out; while the woman stores nutriment, not only in order that she may produce an ovum, but in order that she may be able to nourish her child, both during preg-

nancy and afterwards. The whole conformation of the body of the normal man and woman demonstrate their special fitness for those different parts they play in the life of the species, and the effect of doing so greatly influences their habits of mind as well as of body.

One must remember that one cannot effectively do two things at the same time. A man who expends his full energy in one direction cannot advantageously also expend it in another. He only produces a certain amount of energy, and if he spends more than he produces he is straining himself, is drawing upon his capital, and does himself harm. He may do this for a time without any apparent evil consequences, but he cannot with impunity do it for long: it will eventually tell upon him, probably just when he specially needs a reserve of strength. It is precisely the same with a woman.

There is another point. By habit one can induce one's energy to go in a particular direction, and if that habit is continually exercised one's energy will be attracted towards that direction, will flow there with ever greater and greater facility; so that by continually exercising a particular organ or system of organs to full capacity, energy for that purpose will be drained away from other parts of the body. The earlier in life such habits are formed the stronger they will become and the more difficult it will be to draw away the energy which has been accustomed to go along one channel, to divert it in another direction. Therefore the habits of the young boy and girl should be designed to serve the purposes required by them when they become adult man and woman.

For instance, the adult man requires to be strong and active, stored with energy which he should

be prepared at any time to give out freely in whatever direction it may be required. I am speaking here of all that active strenuous work which it is his normal lot to perform, and to do which he is especially fitted by nature. He should be lean and spare, clean-limbed and muscular, clear of brain, quick of action; and so, from boyhood, he should develop these qualities.

The woman, on the other hand, requires to store nutriment in order to bear children and to rear them in the best manner, and therefore she should not, as a girl, expend her energy in the same direction as a boy. She requires rounded limbs and full hips and breasts, not lean flanks and flat chest; and if she would grow to be a good mother she should not, when a girl, drain her energy to serve the requirements of an athlete. As I have said above, when once a habit

is inculcated in the young it is very difficult to alter it in later life, and the habits of life of a boy are bad for the prospective mother. I do not, of course, say that a girl should take no exercise. Exercise is essential for health; moreover, it is just as bad for a girl to be slothful as it is for her to train for races or for hard games. The amount of exercise which is needful is an individual matter, and must be determined for each one; what I would point out emphatically is that no kind of exercise should be inculcated for girls which tends to produce lean flanks and flat chests, which tends to drain away that accumulation of nutriment she is specially designed to store up; which results in the destruction of those peculiar feminine attributes which enable a woman to perform, with natural ease, those functions which nature has designed she shall perform.

There are many reasons for thinking that the fertility of a woman, as well as the normal functions of pregnancy and nursing, are interfered with in consequence of disregard of these simple laws. Why, it is asked, should not a girl take part in those games and sports which experience has shown do so much for a boy; why should not she train her muscles and compete with boys in bodily as well as in mental exercise? To anyone who follows what I write here the answer is plain—because she is not a boy; because she is a girl and will be called upon in later life to act the part of a woman, not that of a man; because, in short, she is different from a boy and requires different training in order that she shall develop in a normal manner; and because the nation requires normal women in order that a sufficient supply of vigorous children shall continue to be produced.

The problems which present themselves in connection with the exercise of the mental capacities of boys and girls will be referred to in another chapter.

There is all the more need to differentiate between the daily habits of young boys and girls because they are so very differently affected by the advent of puberty.

When a boy arrives at the age of puberty his reproductive glands, the testes, become functional. At that time, for some months, he surely requires special care. He should not be pressed either with work or at games, for at that time his energy is more or less suddenly diverted along a new channel and he is not so fit to undergo strain in other directions. But, in his case, he quickly adapts himself to these new conditions, and when once he has done so he is not again troubled by them; from that time, throughout life, he can, if he be normal and

if he does not overstrain himself in any one direction, perform all the duties he should be called upon to perform. Give him, then, such work to do as he is specially capable of doing and he should be successful to the limit of his powers.

When a girl arrives at puberty her reproductive organs also become functional, but the change is attended by totally different phenomena. In her case this new form of functional activity does not only affect the reproductive glands, the ovaries, it also affects the whole of that system of organs, especially the uterus or womb, which now begins to prepare itself for the reception of an embryo. It will not be necessary here to describe all the complicated changes which take place in that organ; it is enough to say they are severe and are attended with loss of blood and very considerable expenditure of energy, so much so that a girl needs

very special care at this time of her life. Moreover, this phenomenon, known as menstruation, recurs in the normal woman every month for the whole of that part of her life during which she is capable of bearing a child; that is to say, until she is about forty-five years of age.

Therefore, every month during this period of her life a woman is subject to this severe drain on her powers, on her energy—a strain so great that, in my opinion, for one week in every month of a young girl's life she should be relieved of all strenuous work. As she gets older the length of time for rest may be reduced to three or four days; indeed, some women do not allow the matter to affect their habits at all. I think that very few women can so behave without doing themselves serious harm, under the conditions in which, as a rule, we now live, and I believe that

practically all women should take as much care of themselves as possible at these times. But for young girls there can be no question about it; for four to six days every month a girl should "lie fallow"; that is to say, she should stop all hard physical and mental work, and should avoid all strain as much as possible.

It may be said that this is a counsel of perfection. It does not profess to be anything less. We are concerned with the *best* methods of preparation for womanhood, and although such a regime as I have suggested will probably appear to the average woman of to-day to err on the side of caution, I would ask her whether she can rightly claim that, under the very different system now prevailing in the education of girls, her sex is finding the duties of motherhood as easy and healthful as nature designed them to be?

Thus, from the advent of puberty the functions of a boy and a girl are wholly different, and throughout life this characteristic difference exists. In some cases it is more marked than in others, but in every case it exists, and it is a difference which does not only affect the functions of the particular organs which constitute the reproductive system; it affects all systems of organs—some to a greater, others to a less, degree.

I would assert emphatically that there is no system of organs throughout the whole body which is entirely free from the influence of the generative system during any period of life after puberty.

The different functions of the body in each sex are thus established at puberty, and as the boy grows into a man and the girl becomes a woman these differences become more and more marked, and induce in each sex different

actions and different thoughts, different methods of doing and thinking, different aspirations and ideals. In fact, they accentuate the inherent differences with which the two sexes are primarily endowed, and compel each of them to regard the whole of their outlook on life, from that time onwards, from a completely different aspect.

A moment's consideration of the conditions which affect the reproductive functions during adult life will prove the truth of this. The man's part is very simple; he merely produces the spermatozoa, the germ cells which are necessary in order to fertilise the ova. With the presentation of the spermatozoa, that is when the insemination of the woman is effected, his part is then accomplished.

With the woman it is a very different matter. She produces a germ cell, an ovum, and when it is fertilised she harbours it while it de-

velops; she provides the growing embryo with nourishment, by means of which it grows during the whole nine months of pregnancy, and, when the child is born, she is designed to provide nourishment for it for still many more months.

Thus the only part of the reproductive process which is similar in man and woman is that which concerns the elaboration and production of the germ cells. After conception the onus of the whole of the rest of the process is borne by the woman.

When this fact is realised it is not surprising to find that the duties assigned to woman in this matter are attended by other essential economic differences throughout her body. During pregnancy the whole of her organs, throughout her body, are affected in sympathy with the requirements of the growing child, and under natural conditions they all take their share of

the extra work thrown upon them, or, if not so required, cease active work as much as possible. The strain of finding nourishment for the child affects the mother's power of assimilation and the working of her vascular system; the burden of carrying the child affects the poise of her body, the exercise of her muscles, and the condition of her nervous system. The functional activity of all her organs is modified to serve this great purpose of the woman's existence, and, normally, as those who have followed me so far will expect, the increased activity demanded of some organs tends to decrease the activity of others which are not immediately required for this purpose. The brain is the chief example of this latter class of organs; the brain should not be strained at such times.

In the case of the man none of these things happen. His other

organs are not drastically disturbed by the part he plays in the act of reproduction. In his case it is the retention of the spermatozoa he elaborates which burdens him, while freedom from that burden stimulates the activity of his brain.

The reproductive cycle of the man, that is to say the recurrence of his capacity for reproduction, may occur at very frequent intervals during the year, while that of the woman occupies nearly twelve months. In the case of the man a variety of influences may serve to increase or decrease the length of the period of his reproductive cycle, in the case of the woman the period occupied by her cycle can never be less than nine months, and may occupy a much longer time.

Where, then, is the equality between the two sexes of which we hear so much? The marvel is that two such different beings can ever be even complementary the one to

the other. Again, it is the reproductive system which primarily initiates this wonder; it is the natural attraction of the one sex to the other in obedience to the law which requires that the full-grown individual shall reproduce, which brings about this union; and as civilisation advances it is the fuller sympathy, generosity, and love which grows with it, which consolidates that union and so makes possible a deeper happiness.

Once more I would insist that in order to gain and to keep real health and real happiness all the natural functions of the body must be exercised. It is the fashion nowadays to neglect to do so; for a variety of reasons with which it is not my duty to deal here, many women decline to burden themselves with a family. The burden of maternity is great indeed, how great only woman knows; but the joy and happiness it confers, unique

in their completeness, are infinitely greater, and that only a true mother can tell.

But however this may be, it is futile for woman to deplore the existence of those natural laws which impel her to act as a woman, which prevent her from acting like a man; it is absurd for her to demand that the disabilities—as she sometimes calls them—which nature has put upon her, should be removed. Her maternal functions are the bedrock of her nature, of her very existence; it is by means of them she enjoys that supreme form of happiness peculiar to a mother—a happiness, the fulness, the completeness of which are unknown to her partner, man. Few women who have once known this happiness which comes only with maternity would barter it for any other privilege. But even if she would, woman cannot escape from the consequences of her natural

functions, whether she becomes a mother or not they still exercise their influence upon her; and, such is the strength of natural law, such the penalty for ignoring its consequences, that the spinster frequently suffers more than does the mother from the effects of menstruation, while she runs grave risk of experiencing other disabilities of a more far-reaching kind by omitting to discharge the functions of maternity.

There can be no question, then, that marriage and maternity are an essential part of a healthy woman's life. Real health of body and mind is bound up with the discharge of the functions of maternity, and on the vigour and health of the parents the future of the race largely depends. She is a wise woman who, having opportunity, does not disregard the call of nature.

In the foregoing remarks special

attention has been drawn to woman for the reason that it is on woman the greatest responsibility for reproduction lies. She has, in fact, the most to do with the matter. Her whole reproductive system is more complicated and more liable to derangement than man's, and her fitness is therefore of peculiar importance.

It must not, however, be supposed that man is freed from obligation. He also should live in accordance with the demands nature makes upon him, in order that his reproductive function should act rightly and forcibly. In his case, however, he runs less risk of derangement from performance of the various duties which are assigned to him by social laws and customs. He may, it is true, damage himself by over-indulgence in a variety of ways, or by sloth, or by overstrain. Over-indulgence and sloth are no less insidious evils for

him than for woman, and overstrain leaves weakness behind in his case as it does in the case of woman; but if as a boy he has lived the healthy life which his education is usually designed to provide for him, it is easier for him to recuperate from these evils; while the character of his life as a man renders it more possible, as a rule, to avoid them. Mental overstrain is his chief danger, and where it induces neurotic tendencies it is likely, if persisted in, seriously to interfere with his power of reproduction.

CHAPTER IV

SEXUALITY

CLOSELY associated with the power of reproduction is that sexual stimulus which is the chief agent of attraction of the sexes, and some notice must be taken of this extremely delicate and difficult subject.

Purely sexual attraction is effected by various agencies, all of which are of a sensory nature; in other words, sexual attraction is stimulated in a member of one sex by means of the activity which is aroused in one or other of the various sensory organs by a member of the other sex. The study of this branch of the subject is very complicated and is of extreme interest to the comparative physiologist. It concerns the means by

which the various sense organs are stimulated, the method by which such stimulation is conveyed to them, and the means whereby those stimulated sensory organs transfer the impression they have received to the sexual organs in a form or manner which excites them. But these are questions for the physiologist to deal with, and, as a matter of fact, very little is known about them. For our purpose, it is only necessary to record the facts I have mentioned in order to be in a position to differentiate between purely sexual attraction and love.

A man and woman may be attracted towards each other quite irrespective of the sexuality which both of them normally possess. Respect for character, admiration for deeds done, for beauty of form, or for mental capacity, are potent agents of attraction; so also sympathy with the objects to which his or her life is devoted, pity or

gratitude, may each or all form the sole basis of an attachment which leads to marriage. Indeed, one or more of these sentiments usually accompany, though they do not usually solely constitute, what the young call love. As a rule, the other kind of attraction to which I have already referred, pure sexual attraction, also exerts influence, and it is a very powerful agent to love.

The fact is, that there is essential difference between these two kinds of so-called love. Respect, sympathy, and so forth may give rise to affection which is strong enough to lead to marriage; but, as I understand the matter, it is an error to call it love. On the other hand, love is a more intimate affection which requires passion for its full development in the case of man, and in his case certainly includes sexual attraction. In the case of the normal woman I think true love for a man includes a

strong desire to bear his child, and in that desire, no doubt, sexual attraction is merged, but I doubt if it constitutes such overwhelming primary stimulus as it does in man.

In some cases the influence of sexual attraction exerted by one towards another may be so strong that it becomes, usually quite rapidly, an overwhelming passion which supplants reason and disbands the forces which exercise control. It then appeals so powerfully to the man or woman, or to both of them, that all other qualities he or she possesses, even qualities which would normally be repugnant to the other, are now disregarded. For the time being, so long as this violent passion for an individual lasts, all his or her other qualities are absorbed in it and are unrecognisable. Such sexual attraction is purely animal passion, and if it is the sole source of love that love very rarely, if ever, survives.

Nevertheless, sexual passion is a primitive attribute of human nature, and therefore must not be ignored. Most of us are capable at one time or another of experiencing such passion to some degree; the capacity to do so is a legacy left us by our remote ancestors. It is a perfectly natural phenomenon; at one time it was certainly the chief and may have been the sole stimulus to mating. Now, however, the conditions under which we live as members of a civilised community, that is to say, our environment has modified the degree of such passion, as a rule, and has rendered abandon to it disastrous to those concerned.

At the same time, sexual passion itself is not necessarily an evil; it is a natural attribute of men and women, and when it is accompanied by one or other of these sentiments to which I have already referred, when it stimulates

sympathy for, and generosity towards one's mate, then it is a powerful aid to love, and there is no degradation associated with it. Under these circumstances the degree of indulgence in it must be decided by the couple concerned; there is no rule, other than those rules which govern health, which nature dictates, though our laws, both civil and ecclesiastical, set bounds to that indulgence and society demands that we shall not ignore those bounds.

A study of sexual passion and the power it exerts, however, is of use to us in another way; it brings us face to face with the fact that here again men and women are different. It may be that an individual man is less sexual than the average woman, or that an individual woman is more sexual than the average man; but there is no doubt about the fact that the average man is more sexual than the

average woman, and that when a woman has borne children her capacity for sexual passion is still further decreased. And it is quite natural this should be so. Sexual passion and the power of reproduction are necessarily combined in man. Sexual passion is, in him, normally a consequence of the production and growth of the reproductive cells, i.e. the spermatozoa, while passion itself is essential in order that the power of reproduction may be exercised. In woman, on the other hand, they are physiologically distinct, since a woman who is entirely devoid of sexual passion may still bear children. Thus sexual passion has a different value to the members of each sex, it is not equally developed in each; and this conclusion is in accord with the belief expressed earlier in this chapter regarding the stimulus to love in woman and man.

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Here again there is another cause for the entirely different attitude towards life and towards certain of its pleasures, pains, and responsibilities which man and woman experience. This sexual stimulus is a prominent part of the reproductive organisation of man, whereas in woman it occupies a very different, even a subordinate position. For this reason alone the outlook on life of a man is coloured with different tints from those in which a woman delights to envelope her future. One of the chief sources of this difference is the fact that a man's passion is devoted to the woman alone, whereas the woman's love passion has in it also her inherent hope and longing for a child. In other words, it may be said that sexual passion in a man tends to be an end in itself, while in a normal woman it is really only a means to an end. It is, perhaps, for this reason that

a woman is ultimately prompted to accept the terms of mutual existence on the basis of man's desires rather than of her own, though at the beginning of their relationship it is probably more correct to say that, in the majority of cases, she inclines to do so for the sake of the love she bears for him alone.

It is this difference in the quality of sexual passion in man and woman which inevitably affects their outlook on life, and especially their attitude towards each other and towards marriage. The specialisation in maternal duties, which civilisation has progressively demanded from woman, has perhaps helped to increase the disparity, for the reason which impels woman to consider the future of her offspring may qualify her sexual feelings by introducing considerations connected with maternity. Thus, although no one would be prepared to assert that woman is

incapable of purely sexual passion, yet there is reason to believe that, for the vast majority of civilised women, for all those who live in an organised society, and especially those who are of refined and cultivated habits, the prompting to sexual emotion is limited by the operation of other desires, prejudices, and preoccupations. For example, women, as a rule, do not feel, or do not allow themselves to feel, physical attraction towards men of an inferior social position, while men know no such limitation.

The fact that the normal woman cannot disassociate sexual passion for a man from the desire to bear his child, indicates that the origin of the sexual difference between them lies in the fact that the onus of the consequences of sexual relationship falls on the woman ; while, as civilisation advances, she cannot fail, for the same reason, to be

impressed with the great responsibility for the race which she thereby undertakes.

Thus these love passions of man and woman are founded on two very different bases, and it is futile to engage in any discussion as to which of them is the greater in intensity or the higher in kind. The man's passion is probably almost always concentrated on the woman, and it will be her endeavour to stimulate that feeling; whereas the woman's passion is as often divided between love for her husband and love for the child she longs for, and no man can define which of these is relatively the stronger. These loves are therefore different, as indeed it seems to me are all the attributes of man and woman; they are not truly comparable, they are complementary.

I may again remark without unduly emphasising the point, that it is just the study of these differ-

ences which is the most fascinating of all the privileges which love confers; it is in this field of love that truly generous sympathy has opportunity for fullest play; it is in this workshop of human passion that the strongest bonds of love may be forged.

For these reasons, if for no others, we must not neglect the passion of love, nor must we fail to recognise the fact that the variable degree in which that passion exists in man and woman, while it may be resolved into a bond of love, may also, through ignorance, become a fertile source of discord. Thus a woman's child may be specially dear to her because it is also the child of the man she loves, and this fact she may tell him; but he must not on that account presume that all her love is therefore concentrated on him, for, although she may not tell him so, it is not possible that it should be.

Nor should a man be disappointed when he discovers the truth, for a wife's love for his child is not necessarily filched from him, it is a new and quite different form of love arising from maternity. He has still the love she originally gave him, the only difference is that she can more easily afford to do without his love; it is for him to keep it ever fresh and strong, it is incumbent on him to preserve and foster it.

A man is very generally careless of this duty; probably the fact that for long ages a man's wife has been his permanent possession has blunted his sensibilities in this direction; but a woman never admits that her individuality is permanently possessed by her husband, and she values her individuality more than she values her body. For this reason she demands that her individuality be continually wooed, she always wants to know

afresh that her man loves her. To a man this may seem strange, since it carries with it a suggestion of insecurity which he probably rarely or never thinks about. But to a woman it is not strange, for she has given him all she has to give, and her sense of security depends upon continued knowledge of the persistence of a love which is quite different from her own. And so, though she may rarely ask for an expression of it, a woman is ever watching for signs of the love for which she craves, for that which is, after all, the chief source of her happiness and the only justification for the gift of herself. The man who treats lightly these expressions of a woman's nature, as many men do, acts in ignorance of the facts which lie beneath them and often inflicts deep suffering on the wife he loves.

To return to sexual passion, its very nature makes it impossible

for man or woman fully to understand its power in the other sex. Moreover, that power is so variable in different individuals that it is impossible to treat of it except upon very general lines. It must therefore be understood that such rules as may be formulated are merely an expression of the general tendency of the sexes, and are not applicable to the same degree for all persons.

Man as a rule has the sexual passion more strongly developed, and must bear in mind that his mate cannot, on account of her different nature, fully appreciate how strong it is and how powerfully it affects his whole nature. It will therefore be of great advantage to the couple if he can exercise some control over that passion. In some cases such control is more easily exercised than in others, but in few cases is it an easy matter.

It has been remarked above that

one cannot exert one's energy to the full in two directions at the same time. If, therefore, a man expends his full energy in work of any kind, whether it be muscular or brain work, it will be very largely absorbed by that work. Exertion of any kind results in the consumption of tissue material, while unduly prolonged exertion results in its exhaustion, and the flow of all newly created nutrition will primarily be directed towards the renovation of that tissue. In other words, as the food a man takes is transformed into material which is suitable for the nourishment of his tissues, it will be attracted to those tissues which are exhausted, drawn towards that part of the body which most needs nourishment, and will be utilised there.

Thus, if a man works so hard that *all* the nutrient materials he elaborates in his digestive system are required for the purpose of re-

newing the tissues he has exhausted by that work, there will be nothing to spare for the growth of other tissues; and it may be assumed that the power for growth of other tissues is largely determined by the amount of nutriment which is not required for resuscitating those which have been exhausted.

Now, bearing in mind the fact that the reproductive system is of primary importance to the race, and that in accordance with natural laws it is the most susceptible of all the various systems of organs in the body, of stimulation and of activity, it is natural to suppose that nutrient material will be drawn to that system of organs whenever such is available; and this is the case. Thus, a healthy man who is capable of elaborating an ample supply of nutritive material will find that he must work hard in order to use up all the energy he is possessed of, and that if he does

not do so it will accumulate in his reproductive organs and he will experience strong sexual activity.

In the same way, and for the same reasons, he will find that any cessation of hard work will shortly be followed by activity in his reproductive system, and therefore of his sexual feelings or passions. These results are the normal consequence of the action of natural laws; some men experience them in a greater, others in a less degree, in accordance with the natural habit of body with which they are endowed; that is to say, in accordance with constitutional conditions which are secondarily influenced by their health and by the environment in which they live.

It has already been pointed out that habits acquired when young are very stable, and that if energy is then consistently attracted along one channel it is not easy to divert it later on in life. For that reason,

if during youth muscles and brains are consistently and fully exercised, it will be found more easy in later life to attract nutriment to these organs, more easy to divert it when necessary from the insistent demands of the reproductive organs. By such means a man, when young, can do much to control the strength his sexual passions exert when he gets older; and this is a valuable capacity to acquire, for, as has been shown above, a woman as a rule requires such consideration from her husband, not infrequently both her health and happiness depend upon it.

The life most of us lead nowadays, the constant strain and excitement we daily experience, the whirl of society, the noise and bustle of town life, the late hours, the vitiated atmosphere we breathe during the greater part of our days, and the frequent want of sunshine, all of these are a severe strain on

health, a severe handicap to the upkeep of the body, and such strain is felt more acutely by women than by men. For the fulfilment of a woman's natural existence, in order that she shall properly perform the duties for which she is designed by nature, wholesome food, fresh air, quiet and regular habits are of the utmost importance to her; and everything which tends in the opposite direction is a handicap to her. If during her youth she has led an unwholesome life there is but little chance that she can ever eradicate the results of the strain then experienced; but if, on the other hand, as a healthy girl, she has for many years lived in conformity with the needs of her sex, she may for long withstand the strain imposed upon her as a married woman, in any society in a large town.

For this reason I would repeat

that I have no hesitation in saying that after puberty hard games and hard brain work are inimical to the development of those special qualities which are essential for the efficient discharge of the maternal duties nature designed woman to perform. In order that a nation should hold its place in the world, in order that the race should progress, its children must be born healthy and strong and their mothers must nourish them well. The woman's part in this duty to her own people is more onerous than that of the man; it is not of less, but of even greater importance than is his share. Such duty should overwhelm all individual desires for ease and luxury, for freedom from subsequent cares and risk of onerous ties. The nation demands this sacrifice of women, if indeed it be a sacrifice; it demands that she shall put aside that selfishness which so often stands in the way

of her performing maternal duties, while nature, by the supreme happiness it confers on the mother, thus pays for that sacrifice.

More especially in these days of decreased birth-rate should this duty appeal to young women who are members of the upper classes. It is in these classes that the birth-rate has apparently fallen to the greatest extent; and it is in these classes, where better opportunities are afforded girls to live the life which best fits them for maternity, that the best mothers of the future generation should be produced.

A very important question centres round the age at which marriage is desirable. We have, in our own country, seen a marked tendency to advance that age. There are many who believe that people who have passed through the changeable periods of youth, who are sure of themselves and have a knowledge of the world and of life, are

more likely when they come together to practise the mutual tolerance which is so necessary in the marriage relation, and less likely to make a mistake in their choice of a partner. Regarded from the point of view of physiology, however, there is little ground for such beliefs. Changes of temperament due to physiological changes in the body will occur at any period of a married woman's life, though they are most marked between forty and fifty. Married life when the two partners are equally set in their habits, is even more full of danger than at an earlier age when both are more plastic.

But the most cogent argument against late marriages, especially for women, is that they are less likely to bear children. The physiological habits acquired during a long period of spinsterhood may so affect the reproductive system that even a healthy woman may be de-

prived of the power to reproduce. Even if she does bear a child the duties of maternity will usually be less easy to perform than when she still had the nutriment stored during a healthy girlhood to fall back upon, and thus her offspring will have less chance of a normal, healthy life.

For the majority of men early marriage is the only alternative for either a repression of natural desires, which is bad for them, or for an indulgence of them on irregular terms which, under the conditions now prevailing amongst us, is constantly associated with suffering and disease.

Thus it seems clear that early marriage is advisable for the men and women whose early life has been governed by the habits I have attempted to describe. For the woman it is good because she is then better able to withstand the strain of maternity, for she has

not yet lost the health and stamina a healthy life as a girl has enabled her to build up. For the man it is good because while full of vigour and energy he will then be best able to direct it along those lines which the demands or the limitations of his wife render advisable. For the husband and wife it is good because they are both of them best able when young to adapt themselves to each other's needs, and the habits then acquired are most likely to persist. If also both of them possess a generous sympathy for the other, and if they are really in love with one another, it is such marriages, I apprehend, which are most likely to result in permanent happiness and in the production of the best type of children.

Reproduction, then, is a law of nature, and the exercise of the functions of our reproductive system is essential for our full health

and for our normal development. Marriage is the state which is designed by our laws for this purpose, and the task I have set myself is to indicate how we should prepare for marriage so that the physiological needs of both husband and wife may be regulated to the advantage of both of them, and result in benefit to the nation and to the race.

As I write this chapter, I imagine not a few will shake their heads and label me an optimist. I suspect I am an optimist in these matters, though, of course, I fully recognise it is impossible to deny that a host of other influences, to which I have not referred, affect the degree of happiness of every couple. Of course I admit that these other influences may also help to consolidate that happiness or tend to produce disagreement, or wholly prevent such happiness. I maintain, however, that it is im-

possible to foresee the development of such influences or to diagnose the effect any one of them will produce on any pair of human beings. I hold that he or she is a poor creature who will allow the fear of such possible evils to check love or to prevent marriage. We must all of us venture somewhat if we would gain any great end. Adventure is the salt of life and a community whose finest individuals fear to embark on it is doomed to extinction.

CHAPTER V

REPRODUCTIVE FUNCTIONAL DIFFERENCES BETWEEN MAN AND WOMAN

We will now briefly consider some of the effects produced by neglect to order our lives in accordance with those known laws of nature which regulate the normal development of man and woman.

The mature normal man and woman have marked characteristics which are peculiar to their sex. This is shown not only in the different shape of the body, but also in its structure. The skeleton of an unknown person is easily recognisable as that of a man or of a woman. Their generative organs are entirely different and they have a different function, and in various other ways the difference be-

tween the sexes is marked. Some of the differences which are peculiar to the sexes in European nations, such as the hair on a man's face, do not exist in other nations. Sometimes a European woman may grow a beard, while a man may be beardless. There are many of these so-called secondary sexual differences which are variable in degree, but the main sex differences persist amongst all peoples and are clearly recognisable.

Many attempts have been made recently to prove that, apart from such visible differences, man and woman are essentially the same, and especially has this effort been directed to show that in brain power there is no difference between them. Such controversial matters are not fit subjects for discussion here, indeed, they do not directly affect the question we have now to consider. The question of the relative power of brain

in man and woman need not concern us, it may or may not be of equal power in any man or woman, but what is quite certain is that it is different in kind in so far as it is governed by different impulses which are inherent to sex.

The brain, and the nervous apparatus dispersed all over the body, which serves the brain, which supplies it with information from all parts of the body and which executes its orders to all parts, is not a wholly independent system of organs. This system is intimately associated with every other system of organs throughout the body, and, as certain of these organs are wholly different, both in structure and function in man and woman, so the work done by their nervous organisation is different. It is different inasmuch as its activity is excited by certain causes which are peculiar to sex, and it is different inasmuch as it

is directed to certain purposes or needs also peculiar to sex.

But this is not the only difference. The needs of the body influence the brain, and the brain becomes responsive to those needs. If it were not so, if the brain ignored the needs of any functional organ, the neglected organ would either become depressed or sluggish and fail to do its part of the work of the body, in which case the whole organisation of the body would be upset, or it would revolt and thus cause more drastic mischief. In either case the brain itself would suffer from the neglect it had shown this particular organ; it would itself become disorganised or deranged. Thus the proper working of all the functions of the body influences the brain, and as some of the functions of the body of a man are different from those of the body of a woman, so the brain is differently influenced in

each sex. One effect of this is that the brain itself becomes differently habituated in each sex.

Now, I have already pointed out that from childhood the boy should begin to train himself to act his part as a man in quite a different way to that imposed upon a girl who is designed to do her duty as a woman; and it must be clear that such different habits in the two sexes, if followed consistently as I have shown they should be, must influence the brain. The active life of a boy as contrasted with the quieter habits of the girl; the boy as an expender of energy as contrasted with the girl as a conserver of energy, differentiate the two to a degree which cannot fail to cause corresponding differentiation in their whole nervous organisation, in those branches of the nervous system most constantly and most actively used, and in the brain which they serve.

In the same way and for the same reasons, men or women who do not order their lives in the special manner favourable to the growth and development of the functions needful for the lives they are designed to live, will not only induce modifications of their power to discharge these functions, but will, as a consequence, induce modifications in their nervous organisation which may be fraught with most important consequences.

It may be thought that in writing thus I am suggesting the possible achievement of a very remote contingency, that the difficulty everyone must encounter in thus attempting to disorganise his or her natural functions is too great to allow of serious changes taking place, and that therefore it is not worth consideration. But that is not the case; such changes can be effected to some considerable degree, though the cost to the indi-

vidual of doing so is likely to be ruinous.

Every individual of one sex has in him or her qualities of the other sex in a less degree. That is to say, that a man whose male qualities are strongly developed has within him, lying more or less dormant, female qualities which are capable of development to some lesser extent. And the same is true for a woman; she has male qualities in her constitution which are capable of development, though not to the same extent as are her female qualities. Thus both sexes are represented in every individual of each sex, and while the male qualities are most prominent in the man and the female qualities are most prominent in the woman, they each have qualities of the other sex more or less hidden away within them.

It is convenient to express this fact by saying that the normal man

has dominant male and subordinant female qualities, while the normal woman has dominant female and subordinant male qualities. The meaning I attach to these terms is—that *dominant characters* are of primary importance and exert the most powerful influence on the individual; while *subordinant characters* are of secondary importance and power, but are still capable of independently asserting their influence on the individual. Subordinant characters are not therefore the servants of dominant characters, they are in reality, though more or less feebly, antagonistic to them. It is important that this should be understood.

Both these qualities are inherent in each sex in the order and in the degree in which they are given here. At the same time, a man may so develop that he becomes more approximate in his nature to the female type than is the nor-

mal male, and similarly a woman may assume male characteristics to a greater extent than does the normal female, although in neither sex is it possible, under any circumstances, for secondary characteristics to become of primary importance to the natural functions of the human body, or for subordinant characteristics to supplant those which are dominant in the human mind.

It is this capacity of the female to develop her male qualities which has induced some persons to suppose that she can aptly assume the rôle of a man in life. But no greater mistake can possibly be made, for it must be clear that while dominant qualities can be trained to be more active, no amount of training can convert a subordinant quality into a dominant quality. When, therefore, members of one sex attempt to compete with members of the other on its own

peculiar ground they must certainly do so under conditions which are unfavourable; they are hampered in a variety of ways, the competition is not fair; and this is true both for men and women.

The reasons why one sex is hampered in its attempt to assume the rôle of the other sex will be clear to those who have understood what has already been written, but I will once again refer briefly to this aspect of the question, for it is important that my meaning should not be misunderstood.

The peculiar functions of a woman and all the machinery of her body which is concerned in the performance of these functions are dominant female characteristics. In order that a woman shall live a healthy life, in order that she shall be a normal creature, these functions must be performed; if they are not performed she runs grave risk of developing pathological, that

is abnormal, conditions. If, then, she stimulates her subordinant male qualities to an extent which interferes with the performance of her normal functions, she is creating cause for drastic interference with the functions of every other organ in her body, and is running serious risk of eventually suffering from the pathological conditions which such interference is calculated to bring about. Moreover, she cannot wholly prevent the regular performance of her normal functions, nature will not permit such complete subversion of her laws. Menstruation, for instance, and all the various changes and results incident to this function, will go on in a woman in spite of any degree of development of her subordinant male qualities, and if she attempts to assume the rôle of a man in spite of this fact, the strain on her energy and on her reserve of strength will thus be greatly increased, and, ex-

cept in very exceptional cases, is bound in the end to cause mischief. Even supposing she could by any possibility stop the natural recurrence of her menstrual periods, she would not gain by doing so; she would not retain the energy she loses by that natural function; it would all be expended, and much more than that, in combating the unhealthy abnormal conditions which such stoppage of an important natural function would produce all over the body. She would actually be worse off than ever in that case.

The fact is, natural law exerts supreme influence on all the actions of the body, and it is impossible to elude the penalties nature adjudges for disregard of her laws. No amount of argument can alter this fact; no permanent good can be attained by trying to circumvent nature; in the end either you or your children will suffer for

it. On the other hand, the more carefully a girl is brought up in accordance with the laws which govern the functions peculiar to women, so much the more easily will she perform those functions when she becomes mature.

It cannot be denied, however, that, owing to the conditions under which we live, the strain of life is very severe on both men and women, and that while it is hard enough on men it is much harder on women. Especially is the struggle for existence harder for women than for men when both are working in competition, as they do in so many cases to-day. We see this in our towns especially, and it is impossible to look on without deep sympathy and regret. We see young girls who have never had the chance to lead the restful lives their nature demands for full development: young women who are suffering from the evils which neces-

sarily follow from the neglect of these demands; married women who are hopeless invalids in consequence thereof. We see all these in every section of society, amongst the rich as well as amongst the poor. The evil may be emphasised in one way in one class, in another way in another class, but it is due to the same cause in each; neglect of the natural laws which govern a woman's normal functions; and it has the same effect in all: bad digestion, poor blood, weak nerves, feeble capacities for motherhood, and, frequently, feeble offspring.

And if women so reared do not marry and do not have children, is it to be supposed that they escape? Not so; the ill-health these women suffer from is no less, and the results of it, as they grow older, are no less; indeed, in many cases they are even more severe.

By declining motherhood women do not escape these consequences,

for they are a legacy of the primary cause of ill-health ; they may be different in degree and different in kind in spinsters and in married women, but they are present in both classes. Those women, then, who would gladly marry but to whom the opportunity to do so does not occur, are therefore especially unfortunate. The young woman with broad hips and full breast, the born mother, who is, unhappily, not married, may regret the fact that she is not a mother, will, in fact, regret it in her heart ; while the hard, muscular, narrow-hipped, flat-chested young woman may refuse marriage and but feebly imagine the bliss of motherhood ; yet they will both suffer because they have not fulfilled their chief mission in life. The former may, perhaps, suffer more in happiness, the latter more in health ; but health and happiness are so closely entwined that it is hard to say.

Against this view it will doubtless be urged by some people that marriage does not always result in happiness, and that is quite true. It may be that a young girl does not realise the happiness she expects to gain by marriage. There are an infinite number of reasons why she should or why she should not be happy. Some of them lie in her own hands, some in the hands of her husband, while some are concerned with them both jointly. These are individual matters, are referable only to the peculiarities of individuals, and such sources of happiness and of misery are capable of adjustment only by those who are immediately concerned with them.

Attempts are sometimes made to show that unhappiness in marriage is solely due to the inherent difference of sex, and many books and pamphlets have been written of late which appear to advocate that

for this reason a woman is really better off should she never marry, should she never place herself in the hands of a man. I refer to this matter here because such literature is freely sold and is likely enough to influence the young, for whom it is specially designed. In my opinion the doctrines taught in these books are pernicious.

There is no doubt there are some men and some women who are undesirable partners for life; but they are not undesirable because one is a man and the other is a woman, but because of certain individual qualities which either of them may possess. Books which seek to condemn all men as "brute beasts" are certainly wholly unreliable; they are the product of an imagination which is unchecked by the experience of the vast majority of women who have married; they smack of fanaticism and are evil guides for the young.

Because some men are brutal, is a woman to trust no man? One might as truly say that because some men and women are honourable therefore all men and women are to be trusted! The argument is palpably absurd to anyone who honestly considers it for a moment, and yet it is so graphically put forward in some of these books, such evidence is adduced to prove the constant exhibition of brutality by man, that young and ignorant women may well be drastically influenced thereby.

I doubt if there are more cases of unhappy marriages in countries where the parents choose their children's mates than in our own country, where we no longer follow that custom. I expect this is due to the different training of the young and the different conditions of married life in both cases. So far as we are concerned, I think no one would hesitate to encourage

their children to take care in the choice of a partner for life. They should do their best to gauge each other's qualities, but in doing so they must remember that their partner cannot fail to be essentially different from themselves, that they cannot gauge each other's qualities by the qualities they themselves possess. It is for this reason that the mysterious working of "love" plays such an important part. Through its agency all men and women see further into each other's hearts, know more of each other than they can ever gain by careful analysis alone.

After all that has been written about the peculiarities of man and woman, about the brutality of the one, about the wiles of the other, in spite of it all it is the power of intuition conferred by love which is the safest guide. Mistakes will be made; intuition itself may be blinded by passion, by ambition,

by many things; but so long as men and women are strong and healthy, so long as they reckon happiness to be of more importance than luxury, the servitude of love a greater privilege than the bondage of celibacy, they may frankly disregard the chances of mistakes, they may trust the voice of nature.

CHAPTER VI

THE RELATIVE VALUE OF DOMINANT AND SUBORDINANT CHARACTERS

EVERYONE who takes any interest in what is going on around them must know of the various efforts now being made on behalf of what may be called an improved position for women. With the political aspects of this question I do not propose to deal here, but we are concerned, to some extent, with a controversy of this kind, inasmuch as it affects the individual life of man and woman as partners, and on this subject I would add a few words.

There are very few men who do not sympathise with any effort which is directed towards the improvement of the position of any section of society which is suffer-

ing; very few who can see women overworked, ill, and wretched without extending to them all their sympathy. Women and men are complementary to each other, and the health and happiness of one part of a complementary whole is of vital importance to the health and happiness of the other part. It is a mistake to suppose that men are wanting in sympathy regarding conditions of life which indicate the existence of social disease, but sympathy does not effect a cure for a disease, and it is the cure for this disease which it is urgently necessary we should find.

A great variety of cures have been suggested by different classes of workers in this field of thought; but, so far as I can see, none of them are likely to arrive at a solution of the difficulty along the lines of policy they are at present pursuing. It appears to me they have forgotten to apply a funda-

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mental rule which all must observe who seek to find the cure for a disease, and that is, observance of the natural laws which govern the conditions lying at the root of the cause of the disease.

There is a great pother over this question of the proper position of woman in society to-day; great scurry and haste to find a cure for a recognised evil. "Short Cuts to Happiness" would be an appropriate title to the bulk of the growing literature on the subject, but there are no short cuts to the source of the cure of a disease, and those who adopt this method of research are surely doomed to disappointment and failure. Research is always a slow and is usually a painful proceeding, and patience is essential; moreover, it must always be grounded on natural law.

The search for the means to ameliorate a social evil must be

conducted on precisely the same principles as any other scientific research. Eventually, no doubt, when the solution is found, it will be given effect to by law; but all laws, in order that they shall stand firm, must be based on the working of natural laws. Those who seek to override the laws of nature are striving to do an impossible task, for natural laws will continually rise up and assert themselves in spite of all human laws; they cannot be buried, and will not be neglected or forgotten. This is an incontrovertible fact, and it is well that young men and women should recognise it very clearly, for it is the young men and women of today who must take the chief part in the work which is necessary in order to find the solution of this social disease. The discovery is reserved for the future, and can only be found by those who recognise the insistence of natural law

and the impossibility of building on any other foundation.

So much for the future; but to-day—as I understand the matter—it would seem that a growing body of men and women declare that the circumstances of life and of society demand that women should change their old-fashioned ways, that they should live a new life, and that this new life demands that they should prepare themselves for competition with men at all costs. On the other hand, another body of men and women, and I think by far the larger proportion of the whole, declare there is no desire for such change, no wish to compete with men in such manner. An illustration of these different views was afforded by two women speakers at a recent conference. One of them described a man and wife as a couple riding on one horse, the man in front and the woman on a pillion behind.

The other objected to this description, and asserted that the modern man and wife rode on a motor bicycle, and that whichever of them was least capable of managing the machine rode in the side-car! From a domestic point of view I do not think there is very much difference between the two; I imagine the stronger of two partners guides the destinies of the couple under any circumstances; that is not a matter of dispute, and I give the story as an illustration of the confusion of thought which seems to permeate many of those who take a prominent part in the controversy.

Such confusion, however, is a serious matter; the subject is of enormous importance to women and to the nation of which they form an essential part. There can be no doubt of the earnestness of the great majority of those who concern themselves both publicly and

privately with this matter; and there can be no doubt of the truth of a great deal of what they say. But the truths where they exist are isolated facts, there is no coherence between them, and so their value is dissipated in a whirl of confused assertion and rhetoric.

The fact is that the circumstances which have brought forth these, so-called, new ideas with regard to women and with regard to her work and her position in the social body, are due to changes in the constitution of that society, to changes in the circumstances of life; that is to say, they are due to changes in the environment in which we live. Now, such changes of environment are constantly taking place everywhere, and all of them affect every living thing, and induce every living thing to try to change in a manner which makes them more suitable for that environment. All animals and plants

are constantly engaged in endeavouring to suit themselves to the circumstances which surround them. They are always involuntarily or voluntarily making an effort to suit themselves to their environment. If the change in the environment is only a temporary or fluctuating change much confusion is caused and living things suffer proportionate discomfort; but if it be a definitely progressive change which goes on sufficiently slowly to give time for living things to adapt themselves to it, those which can do so live, while those which can't do so die.

In this respect we men and women are in exactly the same position as are all other living things. A nation which cannot change to suit a changing environment dies. But if in the endeavour to suit itself to its environment any living thing suffers drastic derangement of its vital functions it

dies; and if a nation in its endeavour to adapt its habits to a society which is constituted on lines which are not in accordance with natural laws, it will also, eventually, suffer penalties which lead to national death. The death of an individual from such cause may take but a short time, while that of a nation may take a long time; but even if the progress of the disease is slow the nation suffers all the time, getting weaker and weaker slowly but surely, every generation suffering more and more. So, even if we are not afraid that society will not "last our time," still, if we have any regard for our children and our children's children it behoves us to guard very jealously against the progress of any movement which will cause them to suffer. Thus change itself is natural and good, and we need have no fear of it so long as we adapt ourselves to it in accord-

ance with natural law; but it is essential we should do that, and, indeed, no rules and regulations of society, no social laws, can prevail intact for long in a virile people unless they are based on natural law. The ultimate test of virility in a people is its capacity for recognising this fact.

Then there is another point to be considered; it is the dominance of one quality over another, or of one set of qualities over others, which determines the kind of success a man or a nation can achieve in comparison with other men or other nations. It is the dominant qualities which "tell" in the struggle for supremacy. For the same reason it is the dominant qualities of an individual man which are of chiefest importance to the community in which he lives, for they determine the lines on which he will be of the greatest value to his fellows; also by

developing those qualities he will incidentally benefit himself.

Now if this be true for man it is also true for woman, and therefore it may be taken as a fact that woman will achieve the highest position as a woman and confer the greatest benefit on her people by developing her dominant qualities. By exercising her subordinant qualities she may perhaps be enabled to compete feebly with the dominant qualities of man, but by developing her dominant qualities, which are only feebly developed in man, she cannot fail to occupy a position from which she can be supplanted by no man, in which he cannot compete with her, and in which, therefore, she must hold undisputed sway. For these reasons I judge that, in accordance with the principles of natural law, it is an error for a woman to attempt to train herself to act like a man, and that all teaching

which inculcates such a scheme of life for woman is based on false premises. No matter how seemingly urgent it is for women to adopt this attitude on account of prevailing economic conditions, the reasons which actuate them to pursue such a course are not sound, and the consequences must be attended with evil effects on the individual and on the nation of which they form a part.

On the other hand, I believe there can be no doubt that woman has many dominant qualities, the further development of which would make her of increased importance to the race; and I think this fact has been overlooked, and that the prominent efforts now being made to benefit women are made in ignorance of or regardless of it. It appears to me that these earnest workers on woman's behalf, in urging her to try to develop subordinant qualities which can never

become of dominant value, have omitted to consider the much greater capability she possesses to develop those dominant qualities peculiar to her sex which are of supreme value to herself and to the nation to which she belongs.

If this be true, it would appear certain that the best lines on which the further development of women should be directed have yet to be found. The question is, how to determine them?

Now I would suggest that the primary error of our day lies in the method of education of women. When, half a century ago, the pioneers of the higher education of women began the strenuous efforts which have resulted in the establishment of the present system, I judge they began on wrong lines. It was quite natural they should do so. The higher education of men in those days was far ahead of anything attempted for women; men

derived obvious benefit therefrom, and, granting that woman was no less capable than man, there seemed no reason why she should not derive equal benefit from precisely the same kind of education.

But if what I have already written is true, equal capacity is not the same thing as similar capacity. A woman may be quite as capable as a man, but if her capacity is of a different order it requires different means for its development. Man's education is ostensibly designed to enable him to develop his most dominant capacities, and a woman's dominant capacities are different from those of man, therefore it would seem reasonable that her education should be different.

Again, the work set for men, the amount of it, and the time given for it to be done, are suited as nearly as can be arranged to fit in with a man's constitution. The women have followed the same plan

for themselves, and here again they are surely wrong, for a woman's constitution is different from that of a man. A woman cannot advisedly work hard continuously for twelve consecutive weeks; during three of those weeks she should not work hard; she should have fifteen weeks allotted to her in which to do the work a man is capable of doing in twelve weeks. I do not say a woman cannot do this work in twelve weeks; she does it, and often does it brilliantly, but she does it at an expense of energy far greater than that expended by a man, and therefore she suffers for it. And when this strenuous work is carried on by young women for three or four years at a time, as is necessary for their University work, probably a large proportion of them are left with constitutions which are seriously deranged. I have no hesitation in saying that, as a rule, the present scheme of

education of women, when designed to enable them to compete with men in regard to the amount of work and the time in which it is to be done, is, physiologically, bad for them.

Suppose, now, a woman's education be designed to enable her to develop her dominant qualities, and suppose the time given her for work be commensurate with her physiological needs. Is it not highly probable she would very soon demonstrate her special capacity for particular lines of work in conformity with her peculiar capabilities, and thus open out for herself new schemes of life which would be of untold benefit to her and to her children? I think it is quite certain she would do so; the range of man's capacities is not unlimited, and it is the woman who holds the key to those sources of imagination and of work which are closed to him. If woman be

given freedom to develop along the lines which are most suitable, and therefore most easy for her, who is going to set bounds to what she may achieve? And it is by giving to each individual and by granting to each sex opportunities to develop on most favourable terms that the progress of a nation is assured.

It is true that a woman will become less, not more, like men by such procedure, but that is natural, and that is what is required by a virile people. Under natural conditions a man does not desire a mate who is like him, but rather one who is different from him; and the same instinct—for it is a sex instinct of primeval birth—actuates a large proportion of the members of all civilised peoples, both of men and women. And it is good for the race that it should be so; it is by the aid of such mating that those variations are

fostered in the offspring which afford opportunity for evolution to exercise its power.

I find it hard to understand why so many people believe that it is the similarity between a man and a woman which is specially attractive to them both. I imagine it is largely due to those lingering social conventions which in old days so rigorously separated class from class, and to the fear of strange experiences which is fostered by the narrow view of life inculcated by exclusive education. At any rate, as classes become less and less isolated, we get more and more evidence that one of the greatest incentives to mating is the difference between the man and the woman, and, as I have remarked, it is beneficial for the race that it should be so. Men and women need have no fear of being different from each other.

The average highly educated

young woman from Girton and Newnham has recently been described by one of her own sex, also a college-bred girl, as depicting "bright hardness" of character, while her aims in life are spoken of as largely in unison with such qualities. The fact is bemoaned by this writer that there is no fit place in the world for a large proportion of the young women so trained and turned out into the world to make their own way. Comparatively few of them, it is said, find employment worthy of the accomplishments they have acquired by a long and expensive education, worthy of their capacity for doing special work other than teaching, which is described as the refuge for the unfortunate ones; and it is made clear by the writer that the stumbling-block to success which is experienced by these young women is the competition with men for those positions

which would supply them with their life's work, that the great question they have to solve is how this difficulty can be overcome.

With the exception of these last words I am disposed to agree entirely with the description here given of a large proportion of these young women; but the solution of the difficulty does not appear to me to be impossible. I judge that the qualities of "bright hardness," which are not the natural attributes of womanhood, are the result of the training of the subordinant qualities of their sex; that the difficulties they experience are due to the fact that they are attempting to compete with the other sex, which possesses such qualities in a dominant degree; and that a natural law stands in the way of their success—a law which no amount of training can enable them to overcome. They may, indeed, perhaps, now and then, gain the posts

they covet, and fresh careers now monopolised by the male sex may be opened to them; but in order to keep this position they must continue to experience the strain of unequal competition, when entirely unfitted by nature to sustain it; while as for the price they pay for such "success," in the end it must be failure or breakdown of health in a very large proportion of cases. In the light of what has gone before, therefore, it is clear that the solution of the difficulty is to abandon this most unsatisfactory mode of life, to stop competition with men, and to strike out new lines of work specially fitted for women to do.

But supposing it be argued that many of these women eventually marry, that they only adopt this mode of life until they marry, and that when love comes to them they can surely then thus escape the gloomy end I foresee for them? I

reply that they do not thus wholly escape it. It is my belief that the life they have led from early days at school until the age of thirty or more has so sorely affected the natural functions of their sex that, with the exception of a small proportion of them, they can never wholly regain the conditions necessary in order to discharge the duties of maternity in a manner which is easy to themselves or satisfactory to their child, if, indeed, they ever produce one. It is not, I imagine, from such mothers that the vigorous children of the next generation will arise.

It is a great hardship to women that they should be so circumstanced, and from a national point of view the loss is very great, for it is precisely such women of capacity the country needs for the mothers of its sons. It would seem that thus some of the best of mothers are lost to the country in

order that they should fit themselves to take a secondary place in man's special arena. From a purely economic point of view the result is disastrous.

But look at the question from still another aspect. The effect of such training on women, we are told, is to induce "bright hardness," and this not the quality needful in a mother for the best training of a little child. It is not the medium whereby love and gentleness can be conveyed; it is, indeed, essentially tempered by selfishness, without which there can be no hardness; and selfishness is the very negation of all true maternal characteristics. It is not the quality of a mother which her son and daughter will ever think of with undying affection. It is not, in fact, the natural quality of a woman, and if that is truly the quality which is characteristic of the bulk of highly educated young

women of the day, whose education is designed to enable them to compete with men, I take it no more conclusive reason could be found for condemning the scheme of education which is responsible for it.

I would, however, make it clear that what I have written is not to be interpreted as condemning our young women themselves. Far from it; it is their training and the life they are induced to lead which is wrong and which converts many of the finest potential mothers in the world into economic drudges. This is not only a pathetic sight, it is an economic blunder which no nation can afford to continue to provoke. And the remedy—is a new scheme of life for these young women, a scheme which shall evolve the training of the natural dominant qualities of woman, which shall stimulate them to grow instead of stifling them, which shall make women into

greater women, not into pathetic simulants of men.

I have already said, and I repeat it, that the method whereby this shall be done, whereby only it can be done, must be determined by you, the mature youth of to-day. It is your own experience, your own example, which will lead to the gaining of the knowledge required in order that the great question of woman's education and the part she shall take in the duties of life, shall be solved. There is no more important question before the nation to-day, and the only women who can be trusted by the nation to determine the solution of it are the mothers themselves; those whose habits are not hampered by personal worldly ambition, those whose unselfishness is unbounded by virtue of those true womanly qualities which are most efficiently stimulated through the exercise of the natural function of maternity.

It is for this reason I have touched upon this matter here. There is a way whereby these women who are now blindly seeking for a new life, shall be guided to look for it along lines which will prove to end in results of infinite value to the nation. It is for you to find that path.

At the same time, the fact must not be lost sight of, that the further development of women will necessitate the further development of men in order that such women may find in a man those qualities of which she may be proud and which can add to her happiness. The more woman develops her dominant qualities the more man must develop his; such a woman will not be satisfied with a poor specimen of man. Even under present educational conditions a woman's critical attitude towards man has increased, and the more she develops her womanly attri-

butes, that is to say her dominant qualities, the more it will increase.

During the last fifty years there is, I think, no question that woman's development has progressed much faster than man's, and although many feel that her progress has been wrongly directed, none can deny that she has made great advances. Because of the difference between them man is apt to overlook this fact, but the woman recognises it very clearly for she is chiefly concerned in the matter. The result is that one continually hears of young women who yearn for children, but who have no confidence that the men to whom they appeal as desirable wives are the men to whom they can bind themselves for life. It may be that a woman unduly exaggerates her own powers as compared with the man's powers, or it may be that her education inclines her to be too critical. With the

development of her mind her ideals have perhaps also grown out of all proportion. If so, one can hardly blame her; one's ideals are infinitely rarely realised under any circumstances, but it is good to begin life with them, for they help to shape it well.

Of the chief reasons why young women to-day look askance at husbands, however, that selfishness which accompanies "bright hardness" is probably not the least potent. But I think a still more forcible reason is their increased ignorance of the forces which drive men, of men's physiological needs and of their inherent difference from women. Woman has become less generously disposed towards the faults and failings, as she calls them, which are inherent in man.

I believe such ignorance is fostered by the training woman now receives, since it stimulates the exercise of suppressed qualities in her

while it deadens the activity of her dominant powers. Thus the deadening of her reproductive instincts induces her to undervalue the power of a man's, and not only does she undervalue it, she is disposed to condemn its very existence and to demand that a man shall suppress his dominant qualities in order to suit the woman who has suppressed hers. Such a demand is fatuous, and is certainly not in accord with the natural instincts of woman. The naturally acute female receptive qualities seem to be less acute in the young women of to-day, and, indeed, this fact is commonly noticed by the old-fashioned old woman, who is very apt to remark on it in her criticism of the young.

In fact, the more a young woman assumes the characteristics of a man the less he attracts her, and as a rule the less he is attracted by her. This is a quite natural result

of development in the wrong direction, and it leads to pathological conditions which are of great import to the health of a nation. On the other hand, the attractive qualities of a woman whose dominant characteristics are developed to the utmost must be infinitely increased so far as the man is concerned. It is in anticipation of this achievement of women that I point out the need for a corresponding development of men. The offspring of a nation of such parents would rule the world.

CHAPTER VII

SYMPATHY, GENEROSITY, AND LOVE

It may be thought by some of my readers that, for a book which purports to treat of the scientific laws which govern the right preparation of young men and women for marriage, a great deal too much stress is laid on love and sentiment. But, as a matter of fact, we do not, as civilised human beings, live a purely scientific life. All our thoughts and all our actions are profoundly influenced by sentiment, and this influence cannot be ignored on account of the power it exerts upon our interpretation of laws, and indeed upon our power to carry them out. Sentiment is the foundation of the ethical part of our life, the source of the ideals which impel us to perform great

deeds; it is this part of us which, after all, supplies the spring of our actions, without it we should be no more than machines.

It is true we cannot advisedly act in opposition to natural laws; it is true that in order to build securely we must lay the foundation of our life and of our laws on scientific principles; if we fail to do so our building will be insecure, and may at any time fall with a crash. For that reason we must not neglect the laws of nature, and it is this fact which I have been specially concerned in impressing. I judge that all our personal and national faults and failings, and most of our pains and troubles, are referable primarily to neglect of the observance of natural laws. Many of these laws we do not know; we act in ignorance of them and suffer for that ignorance, but when we do know them it is egregious folly to neglect them.

But a human life which is ordered precisely on natural laws still requires something to make it worth while. Philosophers give that something a variety of names. It will serve our purpose if we call it "sentiment," and the fountain head of it "love." In treating of monogamous marriage, therefore, which is only capable of consolidation on the basis of love, we cannot avoid reference to it; love is an integral part of the subject, a necessary possession for both the man and the woman. For dissertations on love itself, however, you must seek elsewhere, here I would only insist upon the recognition of the supreme position it occupies in the minds of both man and woman whose marriage is to bear the stress of life without fail. Such love cannot be bounded by the natural laws which create and govern sexual feelings alone; it must include, as I have already

said, sentiments which create sympathy and generosity, that is to say it must be unselfish.

These sentiments need cultivation; in order that husband and wife should be unselfish towards one another their qualities of sympathy and generosity should be developed when young. In the ardour of passion defects of character and upbringing may disappear for a time, but the young man or woman who has grown up from childhood self-centred and self-seeking will seldom be permanently transformed even by a genuine passion; nor will faults of temper due to upbringing be eradicated by the magic of devotion, however sincere it may appear to be. Parents, therefore, and particularly mothers, on whom the earliest training of the child falls, who by indulgence permit their children to grow up incapable of self-control, or who through a foolish fondness

encourage them in habits of selfishness and lack of consideration for others, are, in effect, laying the foundations for future unhappiness in the married state; and this is true for both boys and girls.

It cannot be denied that all married folk run the risk of unhappiness, that all of them pass through a period of stress at one time or another which calls for the exercise of the best qualities of human nature, and it is the influence of early training on character which usually determines the ultimate result of such struggles for the happiness of both husband and wife. It is not the purpose of this book to dissect the various causes of matrimonial unhappiness, but rather to indicate the means whereby marriage may be made a source of happiness. I will, however, give one example of a not unusual source of unhappiness—which is often described by novelists, and

will be familiar to most of my readers in the form in which it is usually presented—in order that my meaning may be made plain and the importance of what I have written may be emphasised.

One cannot indefinitely or for an indefinite time strain any part of our body or mind; that strain must sooner or later be relaxed, when the result is that the parts so strained revert first to their original condition and then, in proportion to the degree of strain, react in the opposite direction. A mind which has been strained in the effort to accomplish some great intent, when relieved of that strain does not at once assume its normal condition; it goes back farther in the opposite direction, and becomes lazy or comatose until resuscitated. Experience indicates that in the same way and probably for the same reasons, the passion of love and the exaltation which accom-

panies such love and its consummation, is followed eventually by a reaction, the extent of which, while it may perhaps be influenced by the degree of exaltation, is also affected by quite other causes. When children are born early in the marriage, this period of reaction may be postponed for many years; but sooner or later, in the majority of unions, it would appear that the time comes when either the man, or the woman, or both of them, look at each other no longer through the rose-coloured glasses which passion tinted. Then faults and failings often become exaggerated, and settled habits may become a source of irritation. When this time arrives, and it is quite natural that it should come, the man or woman who best stands the test will be the one in whom early training has inculcated habits of self-control, honesty, and simplicity. The one who emerges best

from this period will be the one who has been taught early to view others with generous sympathy.

While no one would be prepared to say that love is due from one of a pair more than from the other —indeed, it would certainly appear to be due equally from both—yet, as a matter of fact, it seems usual for the woman to give more, or to have the appearance of giving more, than the man. The more mature partner is usually the man, whose individuality has, perhaps, to some extent hardened before marriage; whose education, indeed, has prompted self-dependence; and as a result he may appear deficient in sympathy and consideration, even when deeply attached to his wife. It is not only that men are inclined, in the marriage relation, to take more for granted than their wives—this assumption of finality is a very usual attitude of the husband—but the value which the

woman attaches to details, to the "small change" of social and domestic relations, often appears out of all proportion in the man's mind and serves to accentuate the inherent differences between them.

Women go considerably farther than this, however; they do not hesitate to say that the average man is amazingly self-centred and absorbed; that he views life chiefly from the standpoint of how it affects himself, his business, or his work, whatever it may be, and that he regards his wife and family as part of his surroundings, not as separate individualities. There is, I think, not a little justification for this view of life, and if so it must be a constant source of irritation to a woman to find her individuality, her sole possession, automatically merged in her husband's "surroundings."

It is said by some women that much of the unrest and dissatis-

faction among their married sisters arises from this characteristic attitude of even good husbands; it must be due, they argue—and rightly, as it seems to me—to a lack of sympathy, a want of recognition of the rights and interests of others; and they have some justification for thinking that it is inherent in the average male mind.

On the other hand, the struggle for life takes most men into a strenuous competition in the outside world, whence they return to their homes needing rest and refreshment. Their egoism has excuses, it has more of the nature of relaxed energy than of active assertion of self; in most cases probably it is not so much lack of interest as actual need for rest which induces the man to avoid new interests or the consideration of a new set of difficulties when he reaches home.

Again, however, it is surely not

in detail so much as in spirit that the average wife feels the need of more sympathy than she is wont to receive. Having given herself unreservedly to a man, having given, that is to say, all she has to give, reserving in fact only her individuality, which no one having any dignity of character can give; and having, if she be a true woman, prepared to spend herself without stint for her husband and for her family; such a woman has to meet, not the strenuous battle for life in the outside world, but, very often, an existence full of small and monotonous, but essential, daily cares and duties, and she needs sympathy. Such sympathy, even if it be given without words, which expresses recognition of the value of her share of the daily work, of work without which home would be chaos, is dear to her. It is this dependence for happiness on her husband's recognition of what she

has given him which constitutes the wife's claim which no husband is justified in ignoring. The instance I have given is that of the wife who is kept at home by her duties, but the same truth holds for all true wives no matter what their position in life may be, for they have all given themselves.

For the means whereby it has been brought about that a woman's happiness depends upon her giving herself, one must look to the springs which have humanised the life of the earliest ancestors of man; but now this giving of self is an integral part of the true wife, and a man's acceptance of the gift carries with it the heaviest responsibility he can ever undertake.

Bearing these facts in mind then it will, I think, be evident that a man's conduct of his love is of supreme importance to his wife, that his consideration for her is one of her chief sources of pride in

him, and that on his fulfilment of the unspoken desires of her heart depends the greatest part of her happiness.

At this point it may be advisable to consider, very briefly, indications of the change which is creeping fast and far into the relationship of man and wife to-day. Such indication is contained in the expression quoted above, that the unrest of married women which is becoming more and more apparent, has a legitimate basis in the lack of sympathy of their husbands. There is such unrest, and women are disposed to think there is a legitimate basis for it in man's want of sympathy with their aims and aspirations.

A boy's training inculcates habits of self-reliance and leads to the development of an attitude of mind towards the facts of life which is individualistic, self-centred. A century ago girls were not so trained, and apparently found but little

fault with a man on account of these characteristics. Now, however, it is becoming more and more usual to implant in girls the same principles; they are becoming more self-centred, more individualistic, and they declare they have a legitimate basis for complaint in that men do not fairly recognise this fact.

As we have already seen, the strain and stress of life is mainly responsible for this change in the girl's training and education, and if the change is good it is not unreasonable that they should expect men to adapt themselves to it and give them full recognition and help in accordance with their new aspirations. But is the change good? The usual result of it, we are told, is the production of a "bright hardness" of character which is an unnatural attribute of the woman a man delights to honour. Is it man's failure to appreciate

"bright hardness" of character in woman which is the legitimate basis for her unrest? I do not, by any means, assert that it is so, but I imagine man's lack of sympathy is likely to be emphasised where such characteristics exist in women. I have already discussed this point and have given reasons why it appears to me that a change in the character and methods of woman's education is clearly necessary for her own sake as well as for national advancement.

It is, however, not only modern female education, but the whole spirit of the age—especially due to the fact that women have lost so many of their compelling tasks—which prompts the spirit of unrest amongst them. These tasks, whether household and nursery duties rendered necessary by want of money and servants, or arts and manufacturing tasks which devolved upon them in the home owing to

want of organised labour in mills and workshops, are no longer, as a rule, a necessary part of the modern woman's life; these duties have been taken out of the wife's hands. Girls, therefore, are not taught these old-fashioned duties, and they expect much greater freedom when they grow up than their grandmothers enjoyed; they are allowed to develop more freely; consequently both girls and young women cannot fail to possess a more distinct craving for freedom, and the traditions of wifely duty do not hold them.

Even many women who have had quite an ordinary old-fashioned education feel the same unrest; they, also, cannot contentedly accept the formulæ of duty and respect for one's husband which their mothers and grandmothers took for granted.

While, therefore, the main factor in this change of attitude on the

part of women is the difference in their education, and consequently in their outlook on life, made necessary by a variety of circumstances which are primarily due to the stress of modern conditions, it is not only stress which is responsible for the change.

Whatever may be the ultimate result of such change, it must be clear that, so far as modern education induces in woman "bright hardness," it cannot conduce to happiness in married life. The qualities in women which call out a man's sympathy and generosity are precisely the reverse of those indicated by "bright hardness," and although we must be prepared, in an age which increasingly despises discipline or leading strings, to find women growing more independent, yet there is every reason, in the interests of the race as much as of individual men and women, why we should seek to modify a system

of education which is clearly calculated to obliterate the particular capacities, charms, and virtues characteristic of a good wife and a good mother.

But even if a girl's higher education be directed along purely feminine lines, it must be expected to have a tendency to induce an increased self-centred habit of mind; that fact must, I think, be accepted, nor is it, in itself, to be deprecated. It will surely add to the duties of a husband towards his wife; it will surely increase the need for his unselfish consideration of her difficulties, troubles, and aspirations; it will demand his more active participation in her work. But all that is good, and the main point stands out clear, that as a woman develops her natural dominant capacities there will be growing need for men to adapt themselves to such development, to fit themselves to take their place beside her.

Woman, however, must recognise with equal clearness that in so far as she develops along abnormal lines no normal man can adapt himself to her requirements; it requires an abnormal man to do so. It is here, I think, the present trouble lies. The progressive young woman declares she is advancing and man must follow her; but a man looks for womanly qualities in his wife, not for a feeble imitation of his own habit of mind, and he fails to be impressed by what she calls her progress; he is, indeed, apt to deny that it is progress. Let woman, he declares, develop her dominant characteristics so far as they possibly can; the best of us will welcome such an advance and will gladly give more and more unselfish regard to all things which affect her life and happiness. It is true the difference between man and woman will thereby be increased, but it is my

sure conviction that it is precisely such difference which cements the love and friendship of the two, and that the greater the difference the firmer will be the alliance between them. I can imagine nothing which more forcibly demands the attention of young married folk than the principles which underlie this generalisation.

In correlation with these principles must be remembered the fact that the alliance of man and wife is based on natural law. They have arrived at that stage of their biological life when they are impelled, called upon to reproduce. It is this which is now the first duty of both of them, both for their own health and development and for the progress of their nation. Unlike a man, it is not only sexual exercise which is needed for the consolidation of woman's health and powers; a woman must bear children in order that all the various

organs of her reproductive system may be duly exercised; it is maternity which is essential for the full development of both mind and body.

It is the woman who is chiefly concerned in the reproduction of the race, who has control of the new generation during the early years of life when impressions sink deep into the minds and hearts of the young. It is the woman who gives herself for her child, whose unselfish devotion is the foundation on which the most important part of the constitution, the health and the happiness of the next generation is mainly built. Her reward lies in the lifelong devotion of her children, and it is gained only by her complete unselfishness. At the same time, it should be recollected that the mother's happiness is the chief factor which stimulates her and enables her to exert her influence in the best way,

that by ensuring her happiness a man does as much to help his children in their early days of life as it is possible for him to do. Thus a wife's happiness is not only a personal matter of sole importance to the parents themselves, it also profoundly influences the future of the children, and no effort should be spared by the man to effect this result.

It is a very significant fact that the woman has always made much of the mysteries of maternity. She has thereby reserved to herself all the many intangible thoughts and feelings which are evoked by motherhood, and has established herself as sole arbiter of the fate of the young child. This is true for savage as well as for civilised woman, and, as a matter of fact, it is probably by such means she has established her chief place in society—using that word in its widest sense—and she holds that

place with a tenacity which nothing can loosen. So far as I know, there is no function which is wholly divorced from the privileges and responsibilities of maternity and the rearing of the child in which woman has ever succeeded in permanently establishing herself as of irreplaceable value to society. This is the rôle in life for which she is specially endowed, and it is here she is rightly supreme. A man must reckon with this phase of life; even if he desired to do so, it cannot be altered without disturbing the very foundations of maternal happiness; but what he can do is to help to strengthen it, help to make it of more and more value to his children; and this he can do by increasing to the utmost of his ability the happiness of his wife.

This, then, is my reason for including considerations regarding sympathy and generosity in this

book; they are, in my opinion, of vital importance to all men and women who feel that love is the main source of happiness in their lives and marriage its greatest responsibility.



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